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The Hollow of His Hand.

The "hollow of His hand"—
O what a breadth of space!
We cannot understand
How much it holds of grace.
When human hand-clasps fall,
And eyes we love grow dim;
When bloom of youth turns pale,
Ah! then we look to Him;
And looking, find far more
Than we had dared to dream;
For God doth keep in store,
Gifts richer than they seem.
Our little cups we take
To His great fount of love,
Thinking our thirst to slake
With droppings from above;
When, lo! He brims them o'er,
With floods of good untold,
And ceases not to pour
Till we would fain cry, "Hold!"
Teach us, O Lord, to take
Thy measure, full and grand;
And then our thirst we'll slake,
From the "hollow of thy hand."
—Selected.

The Duties of Presbyters and Others.

Written by Polycarp, a disciple of St. John and burned at the stake after being a Christian 86 years.

And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan or the poor, but always providing for that which is becoming in the sight of God and men; abstaining from all wrath, respect of persons, and unjust judgment, keeping far off from all covetousness, not quickly crediting [an evil report] against any one, not severe in judgment, as knowing that we are all under a debt of sin. If then we entreat the Lord to forgive us, we ought also ourselves to forgive; for we are before the eyes of our Lord and God, and we must all appear at the judgment seat of Christ, and every one give an account of himself. Let us then serve him in fear, and with all reverence, even as he himself has commanded us, and as the apostle who preached the gospel unto us, and the prophets who proclaimed beforehand the coming of the Lord. Let us be zealous in the pursuit of that which is good, keeping ourselves from causes of offence, from false brethren, and from those who in hypocrisy bear the name of the Lord, and draw away vain men in error.

The Anchor of the Church.

BY S. H. BASHOR.

Not long since, a number of brethren were conversing upon subjects enveloped in the interests of the church, when a gentleman present made the following statement which is of so much more than passing interest that it is handed out as a suggestion to the brethren at large.

"Gentlemen, there can be but one possible excuse for the existence of you people as a separate religious organization. If you but preach and practice doctrines in common with the denominations around you, or with any one denomination, you are only a fifth wheel in the wagon and should at once disband. But if you preach and practice gospel elements and doctrines not taught and practiced by others, then you have a substantial plea with

which to go before the world. Your strength lies in your distinctive church claims. You of course preach all the gospel features and gospel doctrines preached by other churches, but your strength I say, lies in the wisdom and ability with which you present, maintain and defend the distinctive doctrines and ordinances you hold and practice which others do not. If you can convince the thinking community that you not only preach and practice things taught by the gospel which they neglect or disobey, you will commend yourselves favorably to the most thoughtful and substantial class in the localities where you labor. I am seeking to lead a faithful Christian life and have been for years. Now if you can show me that you have gospel ordinances and gospel practices which my church fails to preach and practice, I am ready to step in and become a part of your people. If you can not do this you have no right to exist as you are. You should at once disband and come with us. You have no right to divide up the Christian world and put out a new denomination and denominational plea when you have no additional gospel doctrine to stand on which others neglect. I have closely watched you people for months, and now I want to frankly say that I believe you are not a success in this community for the simple reason that your young preacher is not preaching to the people anything to believe and do, that they have not believed and done already."

When it was explained to him that in addition to all that is gospel which others preach and hold, we practice trine immersion, feet washing, the Lord's supper, in connection with the loaf and cup of communion, the salutation of the holy kiss, anointing the sick with oil, non-resistance and non-swearing, and when some hours had afterwards been spent in a careful scriptural exposition of the reasons for such faith and practice, he gave his hand to unite and labor with us, with the remark: "Brother, in a faithful, earnest, and careful presentation of this one feature of the gospel lies your denominational strength and in the strength of the position will be the secret of your success."

We may say, do and argue as we may, but the evangelists of the church find as they come in contact more and more with the thinking classes and reach out further in their work, that it is this one feature of the church that commends us to the seeker after truth and wins the most substantial and thoughtful men to our standard the church ever gains. Men grounded in the gospel doctrines we teach and practice which others neglect are always the "posts" and "pillars" in the local congregation, and are they who give strength and tone to its influence. They are the ones who "stand firm" when storms and clouds arise, and form the "little hands" in every congregation, on whose counsel, advice and help the pastor and

evangelist must depend. The other class are the men who oppose doctrinal preaching, are ashamed to have feet washing preached, think that other ways will do, and who, when storms and trouble set in, seek homes elsewhere, or grow cold and remain away from church. True, we should preach the whole gospel, but that part preached by our religious neighbors does not require as much insistence upon by our preachers as the part of the gospel they neglect and which forms the only excuse for the separate existence of the Brethren church.

Nor is the gentleman above referred to the only man the evangelist meets who expresses views of the kind. He meets them everywhere and they are invariably wide awake business men, men of thought and culture and influence, and who see into the future of years and recognize that the strength of a people lies in the strength of distinctive doctrines fully, faithfully and uncompromisingly taught.

Not long since the writer came in contact with an ambitious young preacher who was making a strong effort to disbelieve in the strictly gospel character of the ceremonies of the Brethren church. He is a young man of some ability and fair promise as a preacher, and if faithful in his work will some day stand as one of our trusted and effective workers. But he is just now cursed with that species of thirst for notoriety that unsettles a man and unfits him for everything except a vacillating course which shakes the confidence of men in his stability and integrity. He is just where so many thousands of promising young men have been wrecked and ruined in their prospects in life. "The Methodists or Baptists have made me a tempting offer." Is that it? Is that where the trouble lies? Yes, that is the hinge on which the wavering turn? The highest bidder takes the prize, and the man sells his religious convictions for money. A few extra dollars did the work. Then what? Well, the Methodists or the Baptists get the preacher, and they do not find half the pleasure in possession they did in pursuit. They hear him preach every Sunday, learn his weakness and idiosyncrasies, and are fully convinced that after all he is way below their able and tried preachers. He was a big man and a king on the village green among the few boys that played with him there. On the square of the great city he is but a boy, and in a little while is crowded back to take a boy's place and do a boy's work. This crushes his conceit, breaks his ambition; he sinks into entire insignificance and is soon lost to view. You will either find him in some out of the way place, preaching on a salary scarcely sufficient to keep body and soul together, or out of the church altogether. This is the sad ending to many a promising and ambitious life. Young men sprung up in the Dunkard church.

Where fair preaching talent was at a premium they soon became men of prominence. A flattering committee from a popular church offered a bright prize, and they went over. Today, out of a full dozen, the writer knows not one but occupies a humble position, with ambition blighted, or has entirely apostatized by being forced into some other position to make money on which to live.

Now brother, just one word of wholesome advice. You take the new step, and no difference what inducements are extended, nor what your estimate of your ability, ten years will not pass until one or the other of the above positions will be yours. Remain where you are. Study carefully the evidence of the substantial nature of our claims, pursue a course of general reading and in every way fit yourself for usefulness in your calling. We have few ministers of much promise, but we are growing, and growing fast. In ten years we will have a respectable publishing interest, a promising college well supported, large and growing churches, and though you sacrificed at first you will have enlarged experience and ability, will have reached a class of people no other church could reach and will have a position of honor and trust in a church full of promise and credit. The more you study and preach the faith of the gospel as we are preaching it today, the more you will see of its beauty and strength. But begin vacillating, and you will lose esteem of your brethren and the useful channel in which the good God would place you for saving souls. This is no fancy picture. You will find it a cold, hard, solid fact when it is too late, if you make the false move, and one of much satisfaction if you fall on the right side. Everywhere we are having calls to work. Souls are perishing for the bread of life. A mighty army of strong, noble warriors are waiting to put on the whole armor of God and rush to the battle. Go out, fill these calls, save souls for Christ, preach the whole gospel and nothing but the gospel, and in days to come, you and I, perhaps when old, white-headed, gray-bearded men, will sit and talk over the conflicts and sacrifices of the past and die blessing God for the mighty victory in soul winning we have gained.

[Roaring Springs, Pa.]

Left home on the 27th of Dec., 1888, for a visit to Johnstown, Conemaugh and neighboring congregations, in the interest of the sale of the book of Bro. Mason, on church ordinances a work that should be read and studied by every member of the Brethren Church. We should be ready at all times to give an answer to every man that asketh you a reason of the hope that is in you. Many of our people are not properly indoctrinated, and not able to tell why they practice certain ordinances. Now the "Gospel according to Jesus," fills this long felt want in such a clear manner, easily to be understood

and yet in a very forcible manner.

Well I got to Johnstown where I remained over Sunday, and acted a sort of John the Baptist or pioneer for Bro. J. D. McFaden, who is now holding a protracted meeting with fair prospects of success. I visited Conemaugh and met the brethren at the Fairview church, holding a business meeting for the purpose of calling some one to serve them as pastor for next year. Bro. E. H. Smith, of Vinco, Pa., was asked to fill this important position, and he accepted it, when the charge was given him in a short but very pointed address by the bishop, Wm. Byers, who is a most excellent and whole-souled old brother. I then returned to Johnstown to help encourage the work by Bro. McFaden, to the evening of the 4th of January, 1889, and had the pleasure of seeing five come out amid rejoicing of God's people on the Lord's side. I believe many more are almost persuaded. How sad to think almost persuaded means surely to be lost if they stop then and go no farther. May God help them come to Christ ere this meeting closes, is my prayer.

JOHN G. SNIDER.

Jan. 4th, 1889.

Zimmerman, Ohio.

The church here is progressing nicely. Our protracted meeting came to a close without any accessions to the church at present, but may drop a seed in some barren spot where it may sprout and grow. Brethren Brown and Ridenour conducted the meeting; they came to us and quite surprised us as the post-master delayed a letter. Bro. Ridenour came over on Friday evening and found now appointment, and we did not know until Saturday morning that he was here, then we got the letter and found that Bro. Brown was coming that evening. We done all we could to get it announced so as to have meeting that evening, and we had a very good crowd, and had throughout the meeting, although the weather was very bad at times. Nevertheless we had a good meeting. On the 29th of Dec., we held a council meeting and elected a minister and one deacon. Bro. J. M. Miller was elected to the full ministry and Bro. John — was elected deacon, with the privilege to preach. So we will have preaching every two weeks' and prayer meeting every Sunday night. We were made sad when Bro. Brown announced that he was going to leave us and that this was his last trip to the valley. So we gave him good by with sad hearts, and if we never meet again on earth may we meet in heaven where parting is no more.

The ladies here have organized a Ladies' Christian Aid Society for the purpose of finishing the church. Next Saturday night, if the weather will permit, we hold services for the benefit of the society. We ask the prayers of all the churches that we may have success as a church.

C. F. MILLER.